

## The Brethren Evangelist

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ASHLAND, Ohio, Feb. 1, 1888.

## How is This?

The Eastern Editor of *Messenger* complains of the *EVANGELIST* for copying his Editorials and commenting upon them. He says:

"Of late, some of our editorials have been copied in the *Brethren's Evangelist*. To this we have no special objections, if the editor sees anything in them worthy of publication; but as our writing is intended for our own paper and our own people, and for the elevation of our Christian standard, we would feel much obliged if unfavorable comments were omitted. We know whereof we speak, and our brethren generally understand us, so that a further explanation on the part of the editor and contributors of the *Evangelist* is not really necessary. We do not say this in a spirit of unkindness, but mean just what we say."

Now, at the risk of incurring more displeasure we must say in the same spirit of kindness that the above was written, that we would feel much obliged to our brother at Huntingdon, that, when he undertakes to say anything about our editorial comments, he would do us the justice to copy our comments, as we have been copying his editorials.

He tells his readers that we have been making "unfavorable comments" about his editorials. This we deny; but if he would have printed our comments as we did his editorials, we would have no complaint to offer. His readers could then judge between us, and we would be willing to abide the verdict.

We have not been giving garbled extracts from his editorials, and have not been striving to subvert their true meaning, and we think it unkind and unjust of any brother editor, to seek to make such an impression upon the minds of his readers.

We claim that we have been treating the *Messenger* editor with fairness and courtesy, and all we ask of him is to do unto us as we have been doing unto him.

As long as the *Messenger* is not copyrighted we think that we certainly have a right to copy from its pages into ours by giving proper credit, and we also have a right to comment as we see proper, and we freely accord to the *Messenger* editors the same privilege. We also thought we were able to understand our esteemed contemporary in his editorials, as he generally uses tolerably good English, and our

comments were only in the direction of suggesting a few corrections where we thought he was a little mistaken, and in order to emphasize the truths that he seemed desirous of teaching. We thought we always understood what he meant to say whether he spoke plainly to us, or about us, directly or indirectly, or when he spoke for the benefit of his own brethren and co-laborers in the ministry, but we confess that since he has tried to explain to us that his writings are for his own people and for the elevation of his (or their) Christian standard, and that his people generally understood him, teaching by implication that he and his people possess a different order of intelligence from any body else, we confess that we may have done him an injustice. But if this is really true, we want to know more about it. We long since knew that the German Baptist mind was not exactly our mind, but we did not suspect that this difference lay in this direction which the above item seems to indicate.

Now we ask him to tell us plainly whether he really believes that he and his readers are possessed with a different order of intelligence from us and our readers, that what he writes is understood by himself and his readers, while we and our readers may not read his editorials because we cannot understand them as he means them? If this is really what he means by the above extract we want to know it, as it will open up a new field of metaphysical investigation not hitherto explored, and when once thoroughly understood may result in arriving at a better understanding than has hitherto existed between us.

E. L. Y.

## The Huge Stumbling Block.

It is impossible for us to hold the truth in unrighteousness—to believe the true faith, whilst our life contradicts our professed belief. It is also possible for us sometimes to become so ignorant spiritually that we may call evil good and good evil. These things are stumbling blocks to true progression. Such dangers beset us on every side. They are the more to be feared because we are unconscious of their existence. The prophet of old, after uttering his woe against those who had these failings, proceed to give a cause for it; and as human nature is now the same as it was then, the same results are still found to spring from the same source: "Woe unto them that are wise in their own eyes and prudent in their own sight!" It is this self-conceit, this satisfaction with self, this conviction that they know what is good and right and true, this persuasion that their ways and modes of procedure must be approved, that is the stumbling block to true spiritual progression.

There are some people that if we talk to them about abounding more and more in grace, and about bringing forth more plentifully the fruit of good works, they will wonder in what they lack. They do not realize that habit leads us to approve of our own conduct whether it be right or wrong.

We heard a remark once that one could repeat a lie so often that they would eventually be-

lieve it to be true. If this is so, and it undoubtedly is, so we can accustom ourselves to do what is wrong until by constant repetitions we come to look upon it as right.

We do not understand that it is as possible for us to deceive ourselves as it is to deceive others; that one of the necessary consequences of evil doing is to blind the eyes of those who are guilty of it, and that one of the sorest judgments which fall upon us for transgressing the laws of God is to make us incapable of discerning wherein we have offended and are offending. But what makes these delusions even more dangerous is that to many what we do seems to be upheld by the belief and practice of those amongst whom we live, and the actions of friends with whom we associate. The selfishness which seems to us only a proper regard for our own interest is so apparent in others, that we feel satisfied with ourselves. The desire to accumulate wealth is perpetually peeping out in what our friends say and do; the passionate longing for admiration of which we are sometimes conscious is so entirely shared by others, that we are puffed out with appreciation of our conduct. So men are a snare to each other. We feel we cannot be wrong when so many do as we do. We will not believe that our eyes are blinded, when so many obviously possess no more right than we do. It is impossible for us to recognize that we can be mistaken in our judgment of right and wrong, good and evil, when if we are so mistaken, the vast majority must be mistaken with us. This blindness to our faults is a huge stumbling block. And how terrible must be the darkness of the soul, when the light we possess is darkness itself. Let us pray God for help to judge ourselves by the one infallible test in the life of Christ. The contrast will make us shrink into nothingness, and if we are honest, open our eyes to our true condition.

M.

## The Rock and Keys.

In the lesson for last Lord's day the passage of the rock and keys was taken up for study. There is no space here for an elaborate exposition of the subject, but briefly the burden of evidence is that Christ was the rock. If the church was built upon the Confession of Peter where would it be? Upon "the Christ, the Son of the living God." St. Paul says that "other foundation can no man lay than that is laid, which is Jesus Christ. Eph. 2:20: "Are built upon the foundation of the apostles and prophets, that is the foundation laid by the apostles and prophets, which we all know is Christ. The prophets laid this foundation in their predictions, and the apostles by preaching. Paul said, "as a wise master builder, I have laid the foundation," which we all know was Christ.

According to the Greek, the change in the gender is an unsurmountable obstacle in the way of making Peter that rock. When Christ addressed him he used the masculine gender, and then when he mentions the rock upon which the church is built, he uses the feminine. He says "Thou art a *Petros*, and upon this the *petra*, I will build, etc. Lit-

erally it would read, "Thou art a rock, and on *this* the rock, I will build.

The view that Christ is the rock has the support of the ablest and earliest church fathers also.

The keys make a subject of importance also. It should not be overlooked that they are the power of binding and losing. This power Christ possessed, and he gave it to the church, or the Apostles who stand for the church. The great Commission is the keys, which is the authority for making disciples, baptizing and teaching men to obey the commandments. The binding and losing is to be done with the keys, the gospel law. The apostles could do nothing without the keys. Even Christ did all things according to the will of God. The keys of the kingdom, in other words is the will of God, and the authority to use this will was given to the apostles.

## EDITORIAL NOTES.

"The reasons Why I Left the German Baptist Church," is the title of an article to be published next week, from the pen of J. B. Lair, of Kansas.

We notice in the Daily News Almanac, that individuals and land companies in Europe own twenty million, six hundred thousand acres of land in the Territories and Western and Pacific States of this country. No wonder there is distress in the west, where money cannot be borrowed, often without paying ten to twenty per centum interest, when those covetous men are watching for an opportunity to get the land that the poor man has entered.

"Dr. Hupper has raised in the United States \$100,000 for a Christian College in China. He was to sail to China from San Francisco Dec. 29th, on his mission of love and good-will. Christian America has again honored herself. Thanks to God the hand of Christian philanthropy is an open hand and it is both full and overflowing. Charity, as a rule, will multiply our means."

Why is it that a stranger can come to this country and raise such a sum of money, and we cannot raise enough to help a struggling institution for the benefit of our church.

Recently, Rev. Austin Taft, 81 years old, died in Wood Co., Ohio. He was an earnest supporter of Prohibition and on his death bed he bore testimony to his faith in the coming triumph—in these words "I expect to shout in glory when the inhabitants of earth are delivered, by the destruction of the red dragon rum."

It is a good faith that a man can live by and die by.

It is evident from Christ's sermon on the mount that there is more to do as Christians than to simply go through the forms of the ordinances. Our righteousness must exceed the righteousness of a certain class or we can not enter the kingdom of heaven.

It is therefore highly important that the seeker attains a certain degree of righteousness or he will fall short of the heavenly rest. God will not save men in their sins, but he will save them from their sins if they obey the truth.

A brother said in his sermon last Lord's Day that the Scriptures from Genesis to Revelations are addressed to believers. This is very true; but how many believers are there who fully realize the fullness thereof. The church is a sort of training school, or at least should be, and the Scriptures are the rules to be guided by in the training. "Oh for a closer walk with God," should be the heart's desire of every child of God.

We acknowledge the receipt of the Daily News Almanac and political Register for 1888. This is one of the most complete compendiums of political statistics published, besides giving a vast amount of other useful information needed every day; concerning the Government and this country. Price 20 cents. Victor F. Lauson, Publisher, Chicago, Ill.

The weather has been very favorable for holding meetings during the week past in Ohio. The sleighing was good and there was moonlight.

We now have on hand a number of excellent articles awaiting publication.

For once we are having a boom in manuscript.

The German Baptists at the old Dickey church is having a revival now, and last Lord's day eleven were baptized. In this church, the order does not interfere with wearing plain hats.

Godliness is a possession of peculiar value. It is not only profitable in this life, but in the life to come. The owner of such possessions receives two profits. Looked at as a mere value, godliness may not appear like much money. But men know there is no happiness in money. It is only the uses you make of money that brings happiness; and then it may be abused and bring misery instead. But godliness can be used in only one way. The man who has it is sure to receive profit. He has contentment in all the shifting scenes of time, and his soul is satisfied on the promises of God. He has what he needs in this world, and his heart is filled with joy coming from prospects of the enjoyment of the heavenly rest. This is a great profit enjoyed in this life, and then the world to come will be to him more than a realization of his anticipations.

## Pacifies.

The last week has been the coldest in this part of California in the memory of any of our citizens. Yesterday, the 16th of January, I cut the ice on a large pond of water, and it was just two inches thick. I have no thermometer, and did not learn yet how cold it was, but it must have been down to zero.

There is at this time a good deal of smallpox in San Francisco, and in some other cities in this state. I have a little book that says, "the worst case of smallpox can be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals, when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering." Simple, indeed; and if true, it ought to be known and used wherever there is a case of this terrible malady.

Eld. Adkins accepts a proposition on the Sabbath question which puts me on the affirmative. It reads: "It is not necessary for Christians to keep the seventh day of the week (Saturday) as the Sabbath of the Lord." My first argument has been sent, and it is as follows:

1. The gospel of Christ enjoins everything that is necessary for Christians to observe;

2. But the gospel of Christ does not enjoin the keeping of the seventh day of the week as the Sabbath of the Lord;

3. Therefore it is not necessary for Christians to keep the seventh day of the week (Saturday) as the Sabbath of the Lord.

I have proposed to suspend the issue on this one argument in this way: If he shows that the gospel of Christ does not enjoin everything that is necessary for Christians to observe, and that one of the things omitted is the keeping of the seventh day of the week as the Sabbath of the Lord, then my argument falls. Or, if he shows that the gospel of Christ does enjoin the keeping of the seventh day of the week as the Sabbath of the Lord, then my argument is refuted. But if he can show neither of these things, the argument stands and the proposition is established. Perhaps there are Sabbatarians elsewhere who would like to try their hand on this argument. If so, I shall be pleased to hear from them.

Diphtheria, rainy weather cold weather, all have had an in-